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panaceas and solutions. Dr. Van Hise regards his price regulation as so simple that in spite of the numerous references in the volume to recent investigations the author must have missed the testimony of Mr. Farrel on that subject.

This review has attempted to point out certain specific instances of careless, inaccurate work. But Dr. Van Hise may even more justly be charged with thoroughly unscientific work. He has made no attempt carefully to analyze the facts pro and con and to draw conclusions based on those facts. On the contrary he has approached his subject with a predetermined view,—that competition is bad, anarchical, etc., and cooperation good. He has utilized only the facts that support his position and has either thrown into the background or entirely excluded those that refute it. As a result the book amounts merely to a glorification of cooperation. It is peculiarly unfortunate that one of Dr. Van Hise's eminence should have placed before the public a volume which is not merely inaccurate and contradictory but which is so highly colored by the "cooperation good, competition bad," viewpoint that it is an absolutely unfair consideration of the trust problem.

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Vedder, H. C. *Socialism and the Ethics of Jesus.* Pp. xv, 527. Price \$1.50. New York: Macmillan Company, 1912.

Social theory, poetry, economic principles, ethical precepts and religious dogma are scattered indiscriminately through a volume whose title should be "The Evolution and Christianization of Socialism." Slightly more than half of the volume is devoted to the history of socialism in the world. Beginning with the Reformation, the author discusses the events leading up to the French Revolution; the social theories of Saint-Simon, Fourier and Louis Blanc; the work of LaSalle and his followers in the construction of German socialism; the life and writings of Karl Marx; the anarchistic doctrine of Proudhon and Kropotkin; the growth of socialism in England from the Manchester economists to current municipal socialism; and the organization and development of socialistic and communistic communities in the United States, including the work of Henry George. The next chapter, *The Ideals of Socialism*, introduces an element of ethics and explains on the application of socialistic principles to modern problems. Chapters 9 and 10 analyze the social teachings of Jesus, with their application to modern life; Chapter 11 details *The Social Failure of the Church*, and Chapter 12 analyzes *The Attitude of Churches and Ministers to Social Questions*. In short, the first two-thirds of the book deals with socialism pure and simple, while the remaining one-third covers Christianity and its failure in the modern world.

For the sake of unity, the author should have written two books—one on Socialism, the other on the Ethics of Jesus in their Relation to Modern Life—because, in his treatment of the two topics of the present volume, he separates them almost completely, and employs different methods in their presentation. Although the book is decidedly readable, it will hardly commend itself either to the scientific student of socialism or to the analysts of social problems and Christian ethics.

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